

CONGRESS — THE PRESIDENT'S PROCLAMATION.

WASHINGTON, Feb. 22.

SENATE.—The debate on the reference of the President's Message being resumed.

Mr. Downes argued at length that the Fugitive Slave Law was executed, and would continue to be executed, in good faith, and as promptly as the most sanguine expected. A great change he said had taken place at the North since the passage of the compromise measures. The Whig party in New York cannot elect a man to the Senate of the United States unless he be in favor of the law. The President's calling on the military he considered a great evidence of his patriotism.

Mr. Clemens said he was not one of those who voted for the compromise acts, but was one who, after their passage, considered they should have a fair trial. One only of those acts was in any way liable to be repealed or disturbed, and that was the Fugitive Slave Law. If he believed that law was a dead letter, he would say that the day for a dissolution of the Union had arrived. He thought that those who declared that the Fugitive Slave Law was not executed, should immediately advocate a dissolution of the Union. He said the people of Alabama had no pecuniary interest in the law, for they did not lose one negro in five years; but they had a deep interest in the question of the execution of the laws, for if one provision of the Constitution were disregarded, what hope was there that others might not share the same fate? Mr. Clemens said the law had been executed everywhere except in Boston. He regarded the mob and rescue in Boston, then, as no evidence that the law would not be executed. He regarded the legislation of the free States excluding the blacks as anything but hostile to the South; the same law was in force in many Southern States. He would prefer that every free State would pass laws excluding negroes; if these were done, it would be better than a law to render up fugitives; if not allowed to enter free States, the slaves could not run away.

Mr. Borland debated the compromise acts. He expected no good results from this law, and had not been disappointed. He saw no suppression of agitation resulting from the compromise; there was excitement now—slavery was discussed, and several days were spent on it—and on these occasions, agitation took place. The subject had been introduced by the Senator from Kentucky.

Mr. Turney spoke at length, pointing out the failure of the compromise acts. He denied that any change had taken place in the popular sentiment at the North. Judging from Mr. Fillmore's acts and speeches before election, he (Mr. T.) did not regard his desire to execute the law anything more than a duty resulting from his position.

Mr. Chase said that agitation on slavery subjects was almost always commenced in some manner or form by him who had denounced agitations. Under the decision of the Supreme Court in Priggs' case, the duty of executing the law in regard to fugitives was denied to the States; he was of opinion that the duty was one belonging to the States, and not to the general government. The law of Congress, unless sustained by State action, would be inefficient. If left to the States, it might be effected. He considered the decision of the Supreme Court in Priggs' case practically expunging the Constitutional provision for the rendition of fugitive slaves.

Mr. Dodge of Iowa defended his State from the charge of preventing the exercise of the Constitutional rights of Southern citizens; he considered that the President had done perfectly right. If bloodshed is to follow the President's Proclamation, let it come now. There are traitors at all times, and there might be a few in the vicinity of Boston. He did not regard this *Mob* as evidence of the sentiments of the people of Massachusetts, but preferred to think the demonstration made at Springfield in regard to the miscreant and insidious monster *Thompson*, as a better indication of their feelings.

Mr. Douglass explained the legislation of Illinois as always adverse to the immigration of free negroes. The Senator from Ohio had declared that the decision of the Supreme Court in the case of Priggs in Pennsylvania had practically expunged the constitutional provision,—this remark implied a gross calumny on the people and officers of the free States.

Mr. Chase explained that it was the duty of the States and not of the Federal Government to execute this provision, but the Supreme Court in the decision referred to had denied the right of the States to pass such laws.

Mr. Douglass resumed,—and said that the fact of the law being a dead letter implied that calumny. The Supreme Court had decided the Constitution to be imperative in its requirements that fugitive slaves should be delivered up, and in this way the duty of every citizen, whether a State officer or not, who professes allegiance to the Constitution, was to execute the law, and any one refusing to do so would be derelict in his duty, and was false to his Constitution and his God. If the Senator shielded himself behind a decision of the Supreme Court, he should carry out that decision by aiding in the passage of the law. He considered any man who, by word, act or deed refused to execute the law or urged others to resist it as deserving punishment. He regarded this resistance to law in Boston as no sudden and impulsive act, but one for which preparation had long been made, and was the result of preconceived action by whites and negroes to resist this law. For the excesses committed by the negroes, he held their white associates responsible. They had incited, urged on, and produced this violence by their speeches, lectures, and advice, given in this hall and elsewhere. He held certain persons in his sight at that moment responsible for this mob in Boston. By their speeches and addresses at the last session they had produced, in the minds of the free negroes, the impression that it was right and proper to resist the law of the United States, when a *Higher* law condemned the law of Congress. He justified the President for his conduct, and considered it both necessary and proper.

Mr. Cass alluded to Mr. Hale's daily assertions at the last session, that the Compromise would be a failure, and that any man who voted for it would be stricken down. He contended that, except in the New York case—Mr. Dickinson's—this prophecy had been fulfilled. He replied to Mr. Mason's complaint of the obstacles, by suite against masters, &c., thrown in the way of the execution of this law, that they were the same in any other case as well as this—as if a man were to knock him down and then sue him for damages—how could he prevent it? He considered this defect owing to law which, instead of being perfections of reason, were perfections of nonsense. It was attributable, also, to those degraded members of a leading profession who, for the sake of a fee, would undertake anything.

Mr. Berrien got the floor; the subject was postponed till Monday, at 2 o'clock.

From the Hartford Republican.

THAT FILLMORE PROCLAMATION.

This document is genuine. It appears in the Washington Republic as "official" and in a formal communication to Congress, Mr. Fillmore claims the paternity of the miserable thing. Those who questioned its authenticity, and felt inclined to regard it as a hoax, did so believing that the President could not be quite a fool. But folly has varieties as well as degrees. The old-fashioned "Court Fool," with his motley, bells, and ass-eared cap, was a higher and more useful character, than the ambitious fool of American slavery.

But, in this case, Fillmore and Webster have overdone the fool's part. Many of their unscrupulous supporters are evidently ashamed of this "proclamation." It was totally uncalled for. There was nothing in the case to demand it; and this fact is too palpable to be hidden. The two men whose names are signed to that contemptible document, know perfectly well that the people of Boston have never contemplated nor encouraged physical resistance to the officers of the Fugitive Slave Law.

The rescue of Shadrach was accomplished by a chancy movement of a few colored men, who cannot very easily reverence a law which devotes their race to the tender mercies of slavery. There was no premeditation. They were there as anxious lookers on.

After the adjournment of the Commissioner's court, Pat Riley's carelessness shewed them an opportunity which they suddenly resolved to use. They opened the door and told Shadrach to run. He did run. He continued to run until he reached Canada. Why didn't Pat Riley head him off with the telegraph? Probably because he couldn't. The whole animus of New England's "suds and abets" the poor fellow who runs from slavery.

But what was there in this case which required a Presidential proclamation, or which justifies Presidential threats of employing the army and navy

against Boston? There have been many disorderly occurrences in the country, though seldom one attended with less violence. Many a fugitive slave has been "rescued," though scarcely ever one with less premeditation or by more harmless operation.

A few years ago, Massachusetts undertook, in a very peaceful manner, to test the constitutionality of certain Southern laws against Northern citizens. She commissioned agents for this purpose. But they were violently driven away. In South Carolina the mob violence was stimulated by the State acting through its legislature and its leading officials. But there was no Presidential proclamation over that matter.

About the time when this "rescue" occurred in Boston, there was an outbreak of riotous violence in Springfield. The Springfield rioters kept the town excited for three days, and were encouraged by the selection of the place. They paraded the streets, placarded the walls and trees with inflammatory handbills, and had their own way by dint of terror and force. But, in the eyes of Omnibus "Law and Order," this affair was very commendable. The illegal proceedings at Boston were prompted by an impulse to rescue a fellow-creature from the grasp of slavery—a horrible sin in the eyes of Omnibus Daniel, and of such pure and saintly creatures as Daniel Webster. The riot at Springfield proceeded from the meanest passions that ever work in the slimy bosoms of the meanest men. It trampled on a sacred human right—the right of free speech—therefore the Omnibus gentry prize it, directly or indirectly, hope it will be repeated, and recommend it.

Mr. Fillmore professes that in this affair his grand motive is "to maintain the authority of the law." Is he really so stupid as to suppose the country can believe this falsehood? All the Omnibus mercenaries will profess to believe it; but the lie is too palpable, too bare faced, to do them much service.

Fillmore and Webster cherish a righteous devotion to the laws of the country! Why then do they tolerate and encourage so much lawlessness south of Mason and Dixon's line? Almost every week we hear of some peaceable Northern citizen in the hands of a Southern mob—not a chance mob of a few rowdies—but a mob encouraged and counselled by the people of the place, who trample on his rights and inflict upon him the basest outrages. If the President were sincere, he would not allow such violations of the Constitution to go unquestioned.

Northern citizens, guilty of no crime, are imprisoned in Southern ports and sold into slavery to pay their jail fees! And what says the President? He has sworn to support the Constitution. He is bound to execute the laws? But has he directed his District Attorney to prosecute the perpetrators of these outrages on the Constitution and on human rights? No, indeed! And yet he has the impudence to talk of his fidelity to the Constitution!

Not long since, one of the slavery-inspired assaults on the mails occurred at Eufaula, Alabama. The post office was taken in hand by a mob, in which the people of the place generally participated. The postmaster was forbidden to deliver the National Era from his office, and to this day, the Eufaula post office is ruled by decree of the mob. Fillmore and Webster issued no proclamation on that occasion, got up no rage to execute the laws, did nothing contrary to the mobocratic will of slavery.

If these men intended or desired to execute the laws, their executive zeal would not be so closely confined to this infamous Fugitive Slave Law. Their profession is detectably false. When they say "devotion to the laws," they mean devotion to the slave power, which aims to dictate the politics and direct the public sentiment of the country. They mean devotion to the place and power which they hope to get from slavery. The men who do such things, would destroy the Republic and change the government to an Absolute Despotism, if they could have the certainty of being securely established on the throne thus prepared.

From the Essex County Freeman.

THE RESCUE AGAIN.

It was a week ago to-day that a dozen or two of colored men, unarmed and orderly in their movements, stepped into a public room in Boston, and quietly assisted an alleged fugitive in removing himself to more comfortable quarters, while a stupid and cowardly officer, with six assistants, stood gaping at the exploit with eyes dilated by astonishment and awe. And this amusing affair, originating in the best of impulses, such as humanity and religion approve, and accomplished without the use of violence, and ending in a manner which gives joy to ninety-nine out of every hundred of the decent part of the community, is spread abroad over the country, magnifying as it proceeds until it reaches Washington.

There it is seized upon with alacrity by the pro-slavery agitators, and "grave Senators" make silly speeches, and the President signs his name to a foolish embodiment of Webster's indignation, under the title of a "Proclamation." Mr. Clay makes a superlatively ridiculous harangue, in the state in which "prostitute officers," "negro mobs," and "triumphant swords" crowd upon his distempered imagination. Then the chatterer of Mississippi comes in with his castiment accompaniment to the Kentucky banjo, and in the shape of a tirade about Shay's Rebellion and the Whiskey Rebellion! At the same time, the President's ukase goes forth.

Now this is quite ludicrous, and sensible men who know the facts so right, even some of the Whig papers hint to their President that he is in the best of the Fugitive Slave Law has outrun his discretion. But a worse feature is that it is rather knavish. Why should this case of illegality be seized upon above others as the occasion of an execrable bull? Where were the executive thunders when Mr. Hoar was mobbed out of Charleston? When the abolitionists in countless cases have been mobbed, their presses destroyed and advocates killed? Where were they when a mob assailed with organized and preconcerted measures of force the National Era office near the President's mansion? Where, when at an earlier day Cassius M. Clay was the victim of lawless violence? The answer is—and the only answer—the executive thunders were silent because there the grievance was against freedom, now against Slavery; and hence the difference. Yes, this Proclamation is but another proof of the servility of the administration to the slave power and its hostility to freedom.

A despatch from Washington says that the President would on Friday send a message to the Senate on the Fugitive Slave Law, and that he has sent on special instructions to Boston to arrest all who have participated in the riot, and also instructions placing the military at the disposal of the U. S. authorities, and authorizing them, if necessary, to be called out. Let the administration go on in its mad career. Let arrests be made to the utmost extent, even those who dare to express sympathy with the fugitives less than those who give them counsel. All these things are hastening a dreadful catastrophe. Here we see a deliberate attempt to repeat the policy of George III., and thrust offensive and tyrannical laws upon a free people by brute force. When the Fugitive Slave Law was pending in Congress, the people of the free States gave distinct and timely notice that it was abhorrent to their moral sense, and they could not in conscience obey it. When it was passed, to the surprise of many, a general burst of indignation went up from the entire North, and the people said, "we cannot obey this law; you must repeal it." Thousands of petitions have accordingly been sent in demanding its repeal, for conscience' sake. But they are all contemptuously kicked under the table. The petitions receive no attention. And this very week, the judiciary committee have announced that no further legislation is necessary concerning the law; and Mr. Clay said on Tuesday, "THE LAW WILL NOT BE REPEALED." So we have the response of the administration to the protests of the people—YOU SHALL SUBMIT TO THIS LAW—Will we do it?

From the Portland Inquirer.

Behold how great a fire a little kindleth! The above two despatches appear to have set the whole country in a flame, agitated the national authorities put the Army and Navy on the alert, occupied the precious time of the U. S. Senate for several days together, and produced a general "agitation" among our grave and eloquent statesmen.

Who is this Mr. Harvey, who has made himself officious in the matter? We do not remember any public officer of that name, whose duty it would seem to be to give notice to the Departments of any public transactions requiring their attention. Harvey! Harvey! We recall a bluffed Sir John, of whom Gen. Scott had some correspondence once; but this telegraphic Harvey, the correspondent of the State Department, this meddler with the U. S. Attorneys' and Marshal's business, this inciter of Presidential Proclamations, this appendant to a Presidential Message, this guardian of the peace of Boston—pray, who and what is he, whom we are indebted for stirring up all this commotion in the body politic?

On the strength of Mr. Harvey's despatches, the State Department telegraphed to Mr. Commissioner Curtis, and Mr. Commissioner Curtis telegraphed back to the State Department something about "Overwhelming force suffered to accumulate by gross negligence of the city authorities—marshal's department not being fully prepared."

On the strength of Mr. Harvey's despatches, the War and Navy Departments issued orders to Major Thomas, commanding at Fort Independence in Boston Harbor, and to Commodore Downes, of the Navy Yard.

All this and much more the potent despot of

Mr. Harvey?

From the Hartford Republican.

HUMANISM — SPRINGFIELD MOB—ITS CAUSE AND EFFECTS.

SPRINGFIELD, Feb. 24th, 1851.

DEAR BALDWIN.—I find that an attempt to describe in detail the scenes which have disgraced this town, during the past week, would require too long an article to be admitted into your paper from so poor a scribbler as your humble servant. I will therefore simply hint at the causes and the effects of the mob.

Among the causes may be noticed, the pious, patriotic, pathetic fears of the Springfield Republican,

that there would be a mob; the meeting of the Union Committee at the Union House for the preservation of the Union—glorious Union of Democracy, republicanism, and aristocracy, a Union of Whig and Democratic Hunkerism, to sustain the laws of the land which destroy natural rights, and to break down the laws which promote them; for the fear that if Mr. Thompson was not molested, the sale of cotton presses, the prospects of the officers of the U. S. Army, and the hopes of Hunker politicians, would be ruined; the foolish proclamation of the Selectmen, intimidating the owners of halls, and encouraging the mob, by the public announcement that the town would not be responsible for any damage to property, when they knew that such notice would not relieve the town from its obligations in the least—money which was poured out like water, to print and post up lying placards, in untold numbers, in this and six or eight adjoining towns, calling on Irishmen to mob the best friend Ireland ever had; and the hanging of two sets of clouts (which lie the minds of the owners, who are well known, were studded with cotton) on a tree, to be seen by the assembling congregations and to adorn a New England Sabbath. There were all these, with innumerable other efforts, to rob peaceable tax-paying citizens of their right to hear one of the most illustrious reformers of the age.

Now for the effects, among which are the confirming, increasing, and concentrating of anti-slavery feelings and efforts in our whole community—our utter contempt for the course of the Springfield Republican; the loss of subscribers, especially by the Springfield Republican—the removing of the mask and exposing the horrid features of Hunkerism;—the procuring of the means to obtain anti-slavery lectures, every week for the future, from some of the ablest men in the country—the probable establishment of an able and permanent daily press in Springfield; the production of one of the most bold, manly, Christian, anti-slavery, anti-mob sermons, by Rev. Mr. Simmons, (Unitarian,) I ever listened to, &c.

SEVENTY-SIX.

From the Portland Inquirer.

THE PRESIDENTIAL URKASE.

TUESDAY, MARCH 7, 1851.

SAMUEL ATKINS ELIOT.

The annexed letter was lately received by Mr. Garrison from a gentleman of this city of the highest respectability.

Though not intended for publication, Mr. Garrison thought that the fairest way of presenting the statement was to print it entire, without the name of the author. We have made it the text of some strictures on Mr. Eliot's course in Congress. The article to which he alludes was not an original article first appearing in the Liberator, but one copied from a contemporary, though the credit was accidentally omitted. It will be found among the "Selections" of the Liberator of Jan. 24th. Still, the duty of correcting an erroneous statement of facts, whether original or copied, is equally obligatory in both cases, and is most thoroughly made.

But while we thus cheerfully admit the correction of the mistakes of fact into which our contemporaries have fallen, we cannot say that the authentic statement of our correspondent in any material degree modifies the opinion we hold of Mr. Eliot for the public crime of which he has been guilty. We do not doubt that Mr. Eliot has been personally kind to Mr. Henson, and that our Correspondent's representation of it, extent, and the inconvenience attending it, are quite correct. But Mr. Eliot must not expect to shelter himself from the execration justly due to his offences in Congress from a combination of official kidnappers had been outwitted by a handful of negroes, without personal violence or public disturbance of the people, and a worthy young man had escaped perpetual enslavement! A few unarmed colored men skillfully and heroically intimidate a few licensed scoundrels, and rescue a fellow-man from a fate worse than death, and here comes THIS MY PROCLAMATION—President of the United States, MILLARD FILLMORE, and Daniel, Secretary of State, against those who this "fugitives and other scoundrels" outdid!!!

He would not wait for legal investigation to ascertain the facts, nor a reasonable time otherwise to learn them. The horrible crime was committed in the afternoon of the 15th, and this Bull is dated the 18th inst. Hence, if any frightened messenger reached him at all, he must have gone as Strickland flew, with protruding eye-balls and horizontal tail feathers from "sights" in the Arostook war. Or perhaps he went by telegraph, notwithstanding Ednah Spike's opinion of the extreme liability of tearing his pantaloons against the posts. At any rate, the execrable haste could not have been exceeded, nor the solemn Proclamation of Executive dignity made more imposing, had Boston harbor been blockaded by the whole French navy, or the whole State of Massachusetts been under arms in rebellion against the Federal Government. The escape of poor Shadrach from re-enslavement touched this Whig administration to the quick. Its pet measure had been set at defiance by a baker's dozen of colored men, and a negro takes the "Sword of Justice," and in solemn decency forms the rear guard! Justice itself having passed into his hands, why not its emblem? Was there ever anything more suitable for burlesque?

This command, however, to "all well disposed citizens to aid and assist in re-capturing" Shadrach, is simply an insult. Who ever expected to see the day when American citizenship would be thus outraged by a President of the United States! It was reserved for Millard Fillmore officially to summon "well-disposed citizens" in 1851, to play the bloodhound upon the track of human innocence according to his own favorite law. We hope that Massachusetts has not yet forgotten how to make a becoming reply to such impudence—one that Webster can understand. Thank God, Shadrach is where no republican Hayman can molest him more! He repose under the shadow of the British Throne—set on high from him that puffeth at him.

While this Proclamation admirably illustrates the Fugitive Law, how will it look in the papers of Austria, Italy, and Russia? O shame, where thy blash!

From the Oneida Whig.

GEORGE THOMPSON AT SPRINGFIELD.

We have already given our view of George Thompson's mission to this country. We regard it as an indecency at any time, and at the present juncture, as a decided wrong. Mr. Thompson's own fame will not be enhanced, either at home or here, by the doctrine he has preached and the men into whom he has fallen.

He may be courteous and even complimentary in some of his allusions, he may be fair enough to speak with courage of his own government and countrymen; we do not deny these things, but they do not hide the fact, that he recommends resistance to law, and that his companions are fanatics and traitors. George Thompson would no more join hands with Garrison and Wendell Phillips, in the promotion of reform in England, than he would take arsenic. He knows that their rashness, impracticability and want of sense, would mar if not kill the best of English reforms. Why, in the name of reason, does he

allow his anti-slavery sympathies to lead to such a connection here?

We are sorry that Mr. Thompson has visited us on his present errand, but we are sorry much more, that there is even the semblance of disturbance at the meetings he addresses. The Fenian Hall gathering was marked by no greater outrage than George Thompson's English friends have perpetrated upon their own

GEORGE THOMPSON IN NEW YORK STATE
LITTLE FALLS, (Rockton), N. Y.,
February 23, 1851.

DEAR MR. GARRISON:
We arrived here last night from Union Village about 11 o'clock, quite weary with a journey of one hundred and twenty miles. Seven or eight hours of the time we were closely packed in a stage coach, and the rest of the journey was made in the evening. This is, you know, a pleasant town on the Mohawk, containing some three thousand inhabitants. There is very little anti-slavery feeling here, but it is a manufacturing place, this, of course, is a matter of no surprise. The interests of trade always stand in the way of humanity. A few evenings since, a meeting held by those faithful friends of the slave, S. S. and A. K. Foster, was broken up by some of the riotously disposed people of the place, led on by the Baptist minister in person. Yet it is due to the character of the town to say, that much regret has been expressed for the act.

A Convention had been called some days since, and the people from the vicinity came in to join the citizens and hear the celebrated English orator and philanthropist. It was difficult to obtain a suitable place for the meeting, on account of the local prejudice existing; but a hall which would contain some four or five hundred persons was found, and instantaneously filled with a fine audience, though an admission fee was required. Mr. Thompson, wearied with his incessant labors, was obliged to rest through the forenoon. The Convention was called to order, and Dr. H. W. Franklin appointed Chairman. Mr. Kelsey sang a Liberty song in fine style, and Mr. Putnam was introduced to the meeting. Mr. P. gave some account of the mob at Springfield, and made some remarks upon the meanness and wickedness of the act, and of the slight knowledge of human nature they possess who seek by such means to check or destroy freedom of speech. A written handbill had been circulated, as follows:—“Springfield at Rockton, George Thompson and John Bull. Go home and free the colliers in England. The Hall in danger! My Father alluded to the handbill, and invited the writer, if he were present, and all who sympathized with him, to come and hear, from the lips of Mr. Thompson himself, in the afternoon, all things concerning Mr. Thompson's feelings and actions in relation to Ireland.”

Mr. Foster then addressed the meeting upon the Fugitive Slave Bill, with a power and earnestness which won the hearts and touched the very souls of the audience. I will not attempt to follow her, but the hearts of wives, of husbands, of parents, were by that speech indelibly impressed with the horrible nature of that law which outrages all the holy ties with which God has bound the human race; and some of the lawyers who argue its constitutionality might have learned a lesson in law even from her lips, as she demonstrated its utter violation of the Constitution.

Mr. Kelsey sang Garrison's soul-stirring song, “I am an Abolitionist,” and the meeting adjourned.

In the afternoon, Mrs. Foster renewed the subject of the Fugitive Slave Law until the appearance of Mr. Thompson. The audience was larger than in the morning. The chairman introduced Mr. T., who addressed the assembly about an hour and a half. He spoke of the Sabbath day, and asked his audience if the anti-slavery work was not in keeping with the will of him who ordained the Sabbath, and remarked, that at the judgment day, we should find that apportion or condemnation would not be administered on the ground of sect, or doctrine, or creed, or mode of worship, but upon the treatment which the poor, the naked, the bound and suffering had received at our hands. “In my country,” said he, “it is my anti-slavery principles which open the doors of every church to me. Here it is my anti-slavery principles which shut the doors of the churches and often the halls to me. I have been utterly outlawed. Not a magistrate will grant me the protection of the laws of the land, which save even the thief, the burglar and the assassin from the hands of the mob. From the floors of Congress to the farthest bounds of the United States, I am denounced by recreant statesmen, hirelings priests, and a press whose mendacity is unparalleled in the world. I came to this country to speak upon the subject of slavery, if desired to do so. I really did not come to ‘dissolve the Union.’ I really do not think I am powerful enough to do that. From the accounts you have read, you might suppose me to be a monster, with horns upon my head, and with divided hoofs; but you see, friends, it is not so. I am a man like yourselves. I solemnly promised my Creator that I would never use the faculty of speech which he had given me for the propagation of any sentiment which I could not reveal with pleasure upon a death-bed, and which I would be ashamed to have written as my epitaph. I have come here to-day to see you, because I believe that you are candid, and willing to hear the truth, and don't believe everything ‘because it's in the papers.’ I am glad to be able to respond to the call of many thousands of the American people, and I like to hear them say to me, as Agrippa said to Paul, ‘Thou art permitted to speak for thyself.’ I am bated because they who are the real enemies of liberty find their account in representing me as your country's enemy. They raise mobs, they lie, they plot and plan, and if they could accomplish my assassination, would doubtless rejoice. And to do this, they appeal to all of prejudice there is in the community. You have a ‘free press’—yes, a very free press! Now, what care I for the anathemas of the editorial fraternity? There is not a man who speaks his mind freely, from the little word meeting to the debates upon the floor of Congress, who does not come in for a share of their abuse. Their abuse and ridicule, as far as my feelings are concerned, fall like rain upon a duck's back. But it is the consequences which may follow to my safety and my life, which stir the midnight assassin, they stir up the elements of wrath and forecastle me in the minds of the people. They know well that the people will not hate me if they can hear me unprejudiced; but the people will yet know them in their true characters, and despise them and hate the oppression which they defend.”

The Irish people are told that I am an enemy to Ireland! I know the Irish well, and love them and their oppressed country. I am an enemy to Ireland! I have always, in and out of Ireland, been the true friend of that oppressed nation. O'Connell was my friend. With him, and introduced by him, I have addressed large audiences of Irishmen in Glasgow and other places. At the last session of Parliament, I stood by their cause, and exerted myself to the utmost to prevent the suspension of the Habeas Corpus in Ireland, when a majority of the Irish members of Parliament deserted their country, and either abandoned themselves, or went over to the side of the Government. They sometimes take it out of Parliament, and make it a feather question! The sheoan is told to mob me, because, forsooth, the South won't buy shoes of him if he don't—that I am an enemy of his sole, and shall be at least the ruin of him. The manufacturers are told to mob me, or the South won't sell them cotton, if they go upon their bended knees to beg it. O, could I bare my breast, and the heart which, with all its faults, never yet beat for any other cause than that of human liberty, he would, dear who had misled him! Mr. Thompson then read the following letter, which he had received from New York:

G. W. P.

I grieve that you cannot go to see the Mammoth Cave of Kentucky, nor the Father of Waters. Now, sir, if you will come on to New York and lecture on the negro question, I will, if you wish it, travel with you South and West, and promise to give you good protection. If you will consent to exhibit yourself, I will run you in opposition to Jenny Lind and Barnum, and give you half the profits and bear all expenses. I am a good deal troubled that a Briton well known and acknowledged. Remember! there are three Thompsons in the House of Commons. I will forfeit five hundred dollars when my name can be produced as a voter in or a speaker out of Parliament in favor of any measure for the coercion of your country or the abridgment of its liberties.

You are in error. If you are a true man, you will hasten to do justice to one who can honestly assure you that there breathes not a man who loves Ireland better than I do.

GEORGE THOMPSON.

LETTER FROM ELIZABETH PEASE.

Though the following letter was written for our private perusal alone, yet as some time has transpired since the numerous friends of the estimable writer of it, in this country, have seen any thing from her pen, we will excuse the liberty we take in publishing it, and thus gratifying them with the fresh assurance of her steadfast confidence in the faithful band of abolitionists who rally under the standard of the American Anti-Slavery Society, and her unfaltering interest in the progress of the great struggle for the abolition of slavery in the United States. No woman, on the other side of the Atlantic, has done more, perhaps, for the last twenty years, in the cause of the enslaved, (especially during the conflict for the extirpation of British Colonial Slavery,) than ELIZABETH PEASE. The testimony against the Fugitive Slave Bill is nobly emphatic, and will be responded to by all that is pure and holy in the universe. Enclosed in her letter was the generous sum of twenty pounds, to ‘help the cause along.’—E. L. L.

DARLINGTON, (Eng.) 1st Mo., 1851.

MY DEAR FRIEND,—W. M. LYDOWNS:

I sincerely hope that my interest in the cause, on behalf of which American abolitionists are waging so noble and undiring a warfare, is not measured by the frequency of my letters, else I feel painfully conscious that you must, long ago, have come to the conclusion that I have become supine and indifferent to the great question of human rights and human happiness. That this is not the case, however, the avidity with which the papers containing the details of your progress are laid hold on assures me. No—though circumstances may have prevented the expression, I believe my heart never beat in more cordial response to the efforts of all who are banded together to break the oppressor's iron grasp, and bid the captive go free, than it does at this hour. Deed indeed must heart be to the best feelings of humanity that could look with callous eye on the conflict which is now going on between the friends of freedom and the supporters of the most infamous system of oppression upon which the sun ever shone; and though the battle has to be mainly fought on American soil, the question is *world wide*. This last act—the last expiring effort, as I fondly hope, of the Slave Power—while it primarily affects but one section of the human family, in fact imperils the liberties of all; so far grant an outrage on the heaven-bestowed gift of personal freedom can not be offered to one portion of mankind, without the liberties of man universally being placed in jeopardy. It is, then, a world's question, and you who are fighting a world's battle are entitled to the sympathy of every human heart, the wide world over, which prizes the right to ‘life, liberty, and the pursuit of happiness’; and, glad should I be, could a World's Convention be assembled to ratify the verdict passed last week, at a meeting held in Glasgow,—a verdict which places beyond the pale of civilization, and ranks among savages, the originators and supporters of the Fugitive Slave Law. Men who can thus rob their fellow-men of every right which they possess as human beings—men who can savor the most sacred ties of nature, who can carry desolation and dismay into the domestic circle, however fair their skin, can substantiate no claim to the title of civilized beings, how much less to that of Christians! Yet, awful thought! there are those who not only profess the pure and lovely religion of the Savior, but who even assume to preach it unto others, who are found sustaining a law which converts the whole of their country's soil into one huge hunting-ground for kidnapping men, women and children! Horrible! thrice horrible!

Rev. C. C. Shaddock, (Unitarian,) of Lynn, was next introduced. He could most heartily support the resolutions offered. They justify themselves to the reason and consciousness of all true friends of freedom. The speaker had he repeatedly heard from the lips and pens of distinguished politicians that there is no higher law than those of the State and the Constitution. He repudiated such an idea. He could not sympathize with the men who advocate such doctrines. He recognized a higher law than those of any human government—the Divine Law of God, enjoining upon us to do unto others as we would that they should do unto us. If there is no God but these United States, who (asked the speaker) are those God-makers that we are thus called upon to reverence? He was glad of the privilege to pledge himself on the side of the oppressed. A speaker before him thought the Fugitive Slave Law would never be enforced. He believed otherwise.

I believe, said Mr. S., that the law will be enforced. The black cloud is gathering thick and fast. We have got to suffer, some of us. For one, I am prepared for the issue. Let it come, and let us meet it like men. (Great cheering.) He believed there was continually growing in this community a fire of public opinion that would finally purify official stations. Traitors will have to fly. It must be our work to keep the fire burning. We must agitate, agitate, agitate, until we have won the glorious victory. (Cheers.) He was ready to take his share of persecution, if there was to be any. He expected it would come, as an inevitable result, sooner or later, and he was willing to meet it. (Great applause.) He rejoiced to see such a mighty assembly, and such genuine good feeling for the oppressed. He also gloried in the strong denunciation which had been so justly administered by the meeting to oppressors everywhere. His earliest desire was that the same spirit might prevail until liberty shall triumph. Mr. Shaddock sat down amid thunders of applause.

Other addresses were made by JAMES N. BUFFUM, ADDISON DAVIS, REV. E. G. BROOKS, and NATHANIEL HOLDEN, of Lynn, CHARLES LENOX REMOND, of Salem, and S. P. HANCOCK, of Boston.

Mr. Davis said he was ready for treason, according to the new version. He was glad Shadrach escaped, and regretted he was not able to offer him succor and aid. The Mayor's counsel against armed resistance to the Fugitive Slave Law was consistent with the duties of his office. He (the speaker) would not use arms himself. But if he was a black man, and the protection of law should be withheld from him, as it now is from others, he considered that then he should have a right to resort to arms in self-defence.

The Rev. Mr. Brooks made a short but very able speech. He said the Rev. gentleman (Mr. Shaddock) had uttered the sentiments of his own feelings. He responded to them a hearty Amen. He was glad to find a man who was willing to stand upon the Bible and its divine teachings, rather than heed the teachings of truckling politicians. The speaker expressed his deep hatred of the Fugitive Slave Law, and his determination, as a minister of the gospel, to hold it up to the public as no law! He had never learned the gospel of commerce and cotton, which has been so ably preached by other divines of the day. (Great cheering.) He would not counsel armed resistance, but would abide by the doctrines expressed in the resolutions. He cautioned the friends of freedom not to rash in their opposition to this law. Nothing can be gained by it. He knew that the very thought of the execution of the barbarous law was horrid. He pitied the man who could read the Bill and not feel his blood tingle in his veins. Still he hoped that all true workers against the law would beware of rashness; but let their action be constant, deep, profound, and as lasting as the evil opposed. We could only succeed by trusting in that All-Wise Power who never forgets the panting fugitive, or allows right to be overruled by error. (Cheers.)

COPY OF MR. THOMPSON'S LETTER TO JOHN GRIFFIN, OF NEW YORK.
LITTLE FALLS, (N. Y.) Feb. 22, 1851.

Six:

I have only just received your letter of the 15th instant, for which I thank you, because it affords me the opportunity of removing from your mind an erroneous impression respecting my course in Parliament on the subject of Ireland. Accept in a candid spirit the explanation I am now about to give you.

I was returned to serve in Parliament in 1847. In November of that year we were called together to consider the condition of Ireland. I firmly resisted, both with voice and vote, every measure of coercion proposed by the Government, and demanded the entire abolition of the Protestant Establishment—a bill securing to tenants their full rights, and the extinction of the last remaining disabilities imposed upon my Irish Catholic brethren on account of their religion. Throughout three sessions of Parliament, my

conduct was the same, and towards the close of the last session of 1850, when most of the Irish members had left London, I moved amendment after amendment, and spoke again and again, in resistance to the proposal to continue the unconstitutional powers of the Lord Lieutenant. This I did up to the twelfth hour, though without effect. I have never given a vote against Irish liberty in my life, and Ireland never had a finer friend—so Mr. O'Connell well knew and acknowledged. Remember! there are three Thompsons in the House of Commons. I will forfeit five hundred dollars when my name can be produced as a voter in or a speaker out of Parliament in favor of any measure for the coercion of your country or the abridgment of its liberties.

President—HON. GEORGE HOOD, Mayor.
VICE PRESIDENTS—JONATHAN BUFFUM, JESSE HUTCHINSON, ADDISON DAVIS, CAPT. WM. PHILLIPS, JAMES P. OLIVER.
SECRETARIES—JAMES N. BUFFUM, DR. EDWARD NEWHALL.

MAYOR HOOD, on taking the chair, was enthusiastically received. He said that he was glad to see such a meeting, and that he felt honored in being called to preside. He did not advocate armed resistance to the law. Such a course was impolitic and unnecessary. But he thought the law unconstitutional, and knew it to be unjust, inhuman, a law not fit to be enacted, and not fit to be obeyed. (Cheers.) The freemen of New England would not submit to become the blood-hounds of the South. (Cries of ‘No, no!’) He had before condemned the principles of this bill; but its practical working had made it more detestable and abhorrent to the feelings of Christian men. The whole power of the national government was, at this moment, exerted to reduce Northern citizens into bondage; to sever family ties; to drive fathers and husbands into exile; to bring misery and ruin upon the poorest and weakest of our people.

He wished the dark-eyed fugitive from all that is honorable could have been within hearing when the citizens of Lynn, assembled as they were in thousands, sent up their simultaneous shout of approbation of the speaker's intended course. It was the shout of the people.

One of the speakers, in the course of his remarks, mentioned the name of Elizur Wright, one of the alleged rescuers of Shadrach. The audience instantly rose, and gave three hearty cheers for that gentleman.

About half-past ten o'clock, the meeting adjourned to Thursday evening, March 6th, when addresses will be made by distinguished advocates of Freedom.

From the Commonwealth.
GREAT ANTI-FUGITIVE MEETING IN LYNN.

One of the largest and most enthusiastic meetings of the citizens of Lynn ever held in that place, assembled at Lyceum Hall on Saturday evening. The meeting was organized by the choice of the following officers:—

PRESIDENT—HON. GEORGE HOOD, Mayor.
VICE PRESIDENTS—JONATHAN BUFFUM, JESSE HUTCHINSON, ADDISON DAVIS, CAPT. WM. PHILLIPS, JAMES P. OLIVER.
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THE GOVERNMENT AT WORK!
The following important communications have been transmitted from the Secretaries of War and Navy to the commanding army and naval officers at this port:

WAR DEPARTMENT,
WASHINGTON, Feb. 17, 1851.

SIR:—Information has just been communicated to the President that a number of persons, principally people of color, in the vicinity of Boston, did, a few days since, combine to prevent the execution of the law, providing for the arrest of fugitive slaves, and did forcibly rescue a slave who had been arrested from the custody of the officers of justice. It is possible that the city authorities may find it necessary to call in the military force to aid in the execution of the law. If such should be the case, and the marshal or his deputies shall exhibit to you the certificate of the circuit or district judge of the United States in the State of Massachusetts, in the name of the United States, to the end that a military force may be called out to insure the execution of the law, and that of the troops under your command, as a part of the *pause comilatu*, you will place under the direction and control of the marshal himself and such portion of your command as may be deemed adequate to the purpose. If neither the circuit nor district judge should be in the city of Boston when the exigency above referred to shall occur, the written certificate of the marshal alone will be deemed sufficient for you to afford the requisite aid.

Very respectfully, your ob't servt,

C. M. CONRAD,
Secretary of War.

BREVET MAJOR GEORGE A. THOMAS, a commanding officer, Fort Independence, Boston Harbor Massachusetts.

NAVY DEPARTMENT,
February 17, 1851.

SIR:—The department has received information that a prisoner arrested as a fugitive slave in Boston, was forcibly rescued from the deputy of the marshal of that district, on Saturday last, by lawless violence, in the very seat of justice in that city. When we had last advised he had not been recaptured. It therefore becomes necessary to take immediate measures for the execution of the law in this and all similar cases, and while we hope that the civil authorities will stand in need of no assistance from the forces of the United States, you are instructed that if the marshal or any of his deputies charge with the service of process by competent authority, shall produce to you the certificate of the justice or district judge of the United States that, in his opinion, combinations against the execution of the law of the United States exist in that district, too powerful to be overcome by the civil authority, you will promptly order the marines, or any other force under your command, to accompany and aid the marshal in making arrests, in preventing rescue, or in recapturing any person who may have escaped or been released by virtue of such a combination; however, neither the justice nor district judge shall be present in the city of Boston, at the time when the call for assistance shall be made, you will then act upon the like certificate from the marshal or deputy, and render the aid required.

To avoid any excess of authority, you will in all cases direct the officer in command of the force herein described, to receive, while on this service, the orders of the marshal or deputy, and act only in strict obedience thereto.

I am, very respectfully, your ob't servt,

WILL A. GRAHAM.

CODMODORE JOHN DOWNES, COMMANDER U. S. NAVY
YARD, BOSTON, MASS.

LOOK OUT FOR SLAVE-HUNTERS AND THE U. S. MARSHAL!

A letter was received a few days ago, by a citizen of this town, from a reliable source, stating that two slaveholders passed through Youngstown quite recently, in search of Fugitive Slaves. It is also stated that these man-hunters informed a person of that place that they had information that two of their runaway slaves had been arrested at Salem, and that the U. S. Marshal would visit this town shortly for the purpose of trying to arrest them.

The friends of humanity here, as elsewhere, should be on the alert to frustrate the diabolical plans of the inhuman bloodhounds of the South. Every fugitive should keep himself fully prepared for any emergency, not to seek to come into conflict with the man-stealer, but to avoid such a collision as long as possible, by *keeping themselves out of the way*. But when this cannot be done, they should warn their pursuer to keep off, or take the consequences of the determination of men fully resolved upon *LIBERTY OR DEATH!*—*Honested (Ohio) Journal*.

FUGITIVE ARRESTED.—A negro man named Mitchell, identified by Mr. G. W. Mason, of Kentucky, as his slave, has been delivered up to his master at Vernon, Indiana, without the slightest disturbance. The Vernon Times says—



The Liberator.

PAPACY IN ENGLAND.

LONDON, January, 1851.

For the Liberator.
RELIGION AND THE PRIESTHOOD.

BY E. H. PLACE.

God of my soul, thou dost not ask
That I should bow unto a creed,
But faithfully perform my task,
To all my devious ways take heed.

To call Thee great, all-good, all-wise;
To wait on Thee with noisy train,
And call Thy name, as if the skies
Were a vast wall round Thy domain—

And Thou wert far beyond, and need
Be summoned with loud voice to bless
The children of Thy care, and feed
Their souls with peace and righteousness—

While they stir not to do Thy will,
Amidst a world of open sin,
But dream their noise and castful
They law's command, and heaven win—

Father, is this to worship Thee?
Is this to 'glorify' Thy name?
Nay, 'tis a pious reverie—

Nay, 'tis much of earth inspires the flame.
Worship to God!—Vain mortal, stand!

What is thy God, that *praise*, not *deeds*,
And *noise*, not *truth*, his love command,
While many a heart in anguish bleeds?

And Vice abounds, and Error stalks
A slaughtered demon o'er the land;
And Power, run mad, at Justice mocks,
And dooms the Right's intrepid band!

While they to whom our Christ hath given
The comforts of his love and grace,
To unpaid toil are daily driven,
A doomed, and scourged, and hated race!

And men who piously 'serve God'
One day in seven, beneath the steeple,
Go deepest under earth's vile clod
Among the world's ungodly people!

And hireling priests, from 'holy places,'
Cry 'Man's, not God's behest fulfil—'
Add this to the Apostle's crown of graces,
Do all *Apollyon's* godless will!

Religion is a thing of deeds,—
Not praises to a Power above me;
Said He who knew our spirit-needs,
'Keep my commandments, if ye love me.'

The curse of God, by prophet tongue,
Came down upon that pius nation,
Who unto him prayed, fasted, sung,
But to the poor dealt execution.

They sacrificed their beasts to God—
To lust and power their fellow-men;
And He who held the chas'ting rod,
Scourged them afar off hill and glen!

Wrong sits upon his bloody throne,
And round and round the priesthood tread,
Chanting his praise in solemn tone,
While walking o'er the slaughtered dead!

Ye servile panders, beware!
Ye walk above volcanic fires!

Ere long shall flesh to heaven the glare
Of outraged right and pent desires!

Humanity shall headlong throw
Your mountain load of blotted crime!

And man shall rise as down ye go,
And shout through all the rounds of time!

For the Liberator.

GEORGE THOMPSON.

God speed thee on thy mission
Of liberty and love,
And may Heaven's purest blessings
Rest on thee from above!

God speed thee, brave reformer,
The champion of the right,
Till every slave has broken
His bonds of endless night.

God speed thee, England's noblest
That ever pressed her soil;
Heaven can alone repay thee
For all thy years of toil.

God speed thee, noble foreigner!
But ah! that cannot be,—
A foreigner we cannot call
Who's true to liberty.

God speed thee, nature's nobleman?
And may thy heart ne'er fail,
Till woman's shrieks and cries no more
Shall load the Southern gaol.

M. A. PENDERGAST.

From the Athens (Geo.) American Mechanic.

A BETTER TIME IS COMING.

Days shall come, such were never known;

The nations, starting from their sleep,
Shall hurl in dust each king's throne,

Earth's proud ones wail and weep.

Then Vengeance shall the tocsin toll!

Then Revolution's storm shall roll!

With the strong surging of the soul,
Like the surging of the deep!

Up through the tempest man must go—
Meeting his trampler, brother man!

Face as he may the tide of wo,
Or sink beneath the ban;

Charge home Oppression's countless hordes,
With bairn or defiant host,

Or carve his red way with the sword,
O'er all the broad earth's span!

Even now, for His Thought comes to bless,
Discussion wakes desire,

And ceaseless day and night the Press
Drops thick its leaves of fire!

In crowded shops and dusty rooms,
Above the din of wheel and loom,

Ring high o'er the trip-hammer's boom,
The lays from Labor's lyre.

That day is hastening—Wroth must yield!

The seed is broadcast o'er the land,
Thick as the tall grain in the field.

Shall the Reformers stand?

And who their mighty march shall stay?

Who meet them in their stern array?

What power shall cope in fierce array,
With Labor's myriad hand!

ALL'S WELL.

BY JOHN G. WHITTIER.

The clouds that rise with thunder slake
Our thirsty souls with rain;

The blow most dreadful fails to break
From off our limbs a chain;

Our very sins and follies make

The love of God more plain;

As through the shadowy lens of even,
The eye looks farthest into heaven;

On gleams of stars and depths of gloom,
The glaring sunshine never knew.

MATRIMONY.

Ye who would marry by the scales,

In this the heart—in that the gold,
Remember, when the wife is bought,

As surely is the husband 'sold.'

various sects before they have learned to understand even the Word; they are made to say they believe what they have no knowledge to comprehend.

In many districts here, the sectarian zeal to get children into their schools is so great, that the poor and ignorant parents conceive that they are conferring a favor on those who seek to induce them to send their children into the schools; and they will often apply for gifts, reminding those they apply to that they send their children to the particular school. Such is the extent to which this feeling has gone, owing to the sectarian bidding of the different sects to get ignorant parents to send their children, that when asked the other evening to take part in addressing an assembly of poor people, I was requested to address them on the importance of giving their children an independent education, at the small sum of 3d. per week, without depending on the patronage of any body, or sending them to particular schools.

The aristocracy are interested in the question, because they possess the advowsons of immense numbers of the 'livings'—that is, the right to present the tithes and the other income to the clergy of each parish; and seeing that there are 11,000 parishes in England, and a rector and vicar to each, or nearly so—the one taking the great tithes, and the other, the vicar, the small—it is too good a thing for them to feel easy about when endangered, particularly when the words 'small tithes' mean a good income—being called *small*, not because they are small in amount, but because they are the tithes of small things. The great tithes are the tithes of corn, hay and wood. The smaller tithes are hops, fax, hemp, fruit, vegetables, fowls, pigs, and nearly every conceivable article. Besides this direct interest, the aristocracy have the government in their own hands, and inasmuch as the crown of England has ever been made by the aristocracy merely an instrumentality to cloak their exercise of power, they get possession, as members of the Government, and share amongst themselves the patronage of large numbers of living, of which the Queen is nominal patroness, but of which they are practically the distributors.

Now, nearly all the clergymen possessing livings of value in England are members of aristocratic families; either younger sons, grandsons or nephews, sons-in-law or left-handed relations of the patrons of these various livings; and it is by this patronage, and the immense naval, military, and other political patronage, that the aristocracy are enabled, as members of the Government and connexions of members of the Government, to preserve their own position and the position of their poor relations, in our old and struggling state.

The real cause of all the mischief here is the existence of this Established Church, and the natural hankering of the Catholic hierarchy for the flesh pots. They have once partaken of the cookery, and they have a very distinct perception of its value and comfort; and those who are in possession snarl at those who would desire to regain the cookery. And the Bull that has been published certainly gives pretty good ground for believing that the priests do not abate a jot of their claims to be the ruling and powerful Church. The Bull thus begins:—

'The power of ruling the universal Church, committed by our Lord Jesus Christ to the Roman Pontiff, the Bishop of S. Peter, Prince of the Apostles, hath preserved, through every age, in the Apostolic See, that remarkable solicitude by which it consanctifieth for the advantage of the Catholic Religion in all parts of the world, and studiously provideth for that which word expresses, may his aspirations or his fears be raised. [I am one of the *hopeful* school. I am satisfied, with Milton and others, that Truth will ultimately prevail, and that all which she needs is a clear stage.] I have been, since last evening, when I read the Liberators, pondering upon the question, whether more good is not likely to result from the dismembered manner in which the mobocracy of Boston were stirred up to repel George Thompson in Faneuil Hall, than would have proceeded had you and your friends been allowed to receive and listen—it is a great pleasure to listen—to its eloquence.'

I have often iterated to you, what I must now reiterate, that it is to you and your friends, and to your fellow-slaves, to remain adherent to total and immediate emancipation, that the cause of abolition owes its successful aspect thus far. It is not possible to be extreme, as against slavery and slave-owners. When men can pass and sustain such bills as the Fugitive Bill, how absurd it is for such men to call out against the *extremists*! As they shout of the abolitionists!

I have told you that I should never feel doubt or hesitation as to your moral health, until I found the Southerners and the friends of slavery began to complicate you; then, if it is not preceded by an act of Congress abolishing slavery, there will be reason, not for condemning, but for inquiring how their disposition, that the cause of abolition owes its successful aspect thus far. It is not possible to be extreme, as against slavery and slave-owners. When men can pass and sustain such bills as the Fugitive Bill, how absurd it is for such men to call out against the *extremists*! As they shout of the abolitionists!

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These facts that we have cursorily touched upon, to omit all mention of others, are a sufficient proof that our predecessors have studiously endeavored and labored that, as far as their influence could effect it, the Church in England might be re-edited and re-covered from the great calamity that had befallen her.

The *calomny* spoken of is the adoption of the Protestant faith. Alluding to the falling away from the Protestant faith of many of the English clergy and some of the laity, and which, doubtless, the Pope was made to believe indicated propensity for Romanism, the Bull proceeds:—

'Wherefore, having taken into earnest consideration the present state of Catholic affairs in England, and reflecting on the very large and every where increasing number of Catholics there; considering, also, that the impediments which principally stood in the way of the spread of Catholicity were daily being removed, we judged that the time had arrived when the form of ecclesiastical government in England might be brought back to that model on which it exists freely amongst other nations, where there is no special reason for their being governed by the extraordinary administration of Vicars Apostolic.'

There is much more in this Bull of the Pope, which shows that the intent is to restore, as occasion may enable them, the Catholic religion, with all its temporal power, in England. Now, recollecting how this power has been exercised—the dreadful cruelties inflicted in the name of religion—that the Protestants had only just finished their labor of love in removing all penalties, it has naturally, I almost think justly, created a great anxiety in the minds of men whose forefathers have so suffered, and who find, at the earliest moment possible, this return presented to them. The former case, however, is the more difficult, as the impediments which principally stood in the way of the spread of Catholicity were daily being removed, we judged that the time had arrived when the form of ecclesiastical government in England might be brought back to that model on which it exists freely amongst other nations, where there is no special reason for their being governed by the extraordinary administration of Vicars Apostolic.'

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